A Theological and Linguistic Exegesis of Revelation Chapter 9 (啟示錄第九章之神學與語言學釋經)

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I. INTRODUCTION | 引言

The ninth chapter of the Apocalypse of John (Ἀποκάλυψις Ἰωάννου) stands as one of the most harrowing and theologically dense passages in all of Scripture. Situated within the unfolding of the seven trumpet judgments, Revelation 9 describes the fifth and sixth trumpets—the first two of the three "woes" (οὐαί) announced in 8:13. This chapter unveils the opening of the Abyss (ἄβυσσος), the release of demonic locust-beings, and the loosing of four angels bound at the Euphrates River who command an army of two hundred million.

啟示錄第九章（使徒約翰的啟示）是全本聖經中最令人震懾且神學密度最高的經文之一。位於七號審判的展開之中，啟示錄第九章描述了第五號和第六號——即在8:13所宣告的三個「禍」（οὐαί）中的前兩個。本章揭示了無底坑（ἄβυσσος）的開啟、魔鬼蝗蟲般之存有的釋放，以及被綁在幼發拉底河的四位天使的鬆綁——他們統領著兩億大軍。

As Dr. Michael S. Heiser has emphasized in his work on the "Divine Council" worldview, passages like Revelation 9 cannot be properly understood apart from the ancient Near Eastern supernatural cosmology that pervades Scripture. The "unseen realm" is not merely metaphorical but represents genuine spiritual realities that the biblical authors

took literally. Similarly, Dr. Chuck Missler noted that in Revelation 9, "the locusts have a king named Abaddon," yet Proverbs 30:27 tells us "the locusts have no king"—thus confirming that these are not natural locusts but demonic entities.

正如 Dr. Michael S. Heiser 在其關於「神聖議會」世界觀的著作中所強調的，像啟示錄第九章這樣的經文，若脫離貫穿聖經的古近東超自然宇宙觀，便無法被正確理解。「未見之界」並非僅是隱喻，而是代表聖經作者視為真實的屬靈實在。同樣地，Dr. Chuck Missler 指出，在啟示錄第九章，「蝗蟲有一位王名叫亞巴頓」，然而箴言30:27告訴我們「蝗蟲沒有王」——這因此確認它們並非自然的蝗蟲，而是魔鬼實體。

II. REVELATION 9:1–2 — THE FIFTH TRUMPET AND THE OPENING OF THE ABYSS | 第五號與無底坑的開啟

A. Textual Presentation | 經文呈現

Koine Greek (NA28):

Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου. καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης· καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

Transliteration: *Kai ho pemptos angelos esalpisen; kai eidon astera ek tou ouranou peptōkota eis tēn gēn, kai edothē autō hē kleis tou phreatos tēs abyssou. Kai ēnoixen to phrear tēs abyssou; kai anebē kapnos ek tou phreatos hōs kapnos kaminou megalēs; kai eskotōthē ho hēlios kai ho aēr ek tou kapnou tou phreatos.*

Translation: "And the fifth angel sounded his trumpet; and I saw a star having fallen from heaven to the earth, and the key of the shaft of the abyss was given to him. And he

opened the shaft of the abyss; and smoke went up from the shaft like smoke of a great furnace; and the sun and the air were darkened by the smoke of the shaft."

Syriac Peshitta (Crawford Manuscript):

ܘܚܡܫܝܐ ܙܥܩ ܘܚܙܝܬ ܟܘܟܒܐ ܕܢܦܠ ܡܢ ܫܡܝܐ ܠܐܪܥܐ ܘܐܬܝܗܒ ܠܗ ܩܠܝܕܐ ܕܒܐܪ ܗܘܝܬ ܘܦܬܚ ܒܐܪ ܗܘܝܬ ܘܣܠܩ ܬܢܢܐ ܡܢ ܒܐܪ ܐܝܟ ܬܢܢܐ ܕܐܬܘܢܐ ܪܒܬܐ ܕܝܩܕܐ ܘܐܬܚܫܟ ܫܡܫܐ ܘܐܘܝܪ ܡܢ ܬܢܢܐ ܕܒܐܪ

Transliteration: *W-ḥamishāyā z'aq, w-ḥzēt kawkbā d-npal men shmayā l-ar'ā, w-ethīheb lēh qlīdā d-bērā d-thōmā. W-ptaḥ bērā d-thōmā, w-sleq tennānā men bērā, ayk tennānā d-attūnā rabtā d-yāqdā; wa-ḥshek shemshā w-āēr men tennānā d-bērā.*

Translation: "And the fifth sounded, and I saw a star that fell from the sky to the earth, and the key of the pit of the abyss was given to it. And he opened the pit of the abyss, and smoke came up from the pit like the smoke of a great burning furnace, and the sun and the air were darkened by the smoke of the pit."

Ge'ez (Ethiopic Tradition):

ወአውዐ ኃምስ መልአክ ቀርኑ ወርኢኩ ከዋክብተ ዘወድቀ እምሰማይ ውስተ ምድር ወተውህቦ መክፈት ዘጕድጓድ ቀላይ። ወከፈተ ጕድጓደ ቀላይ ወዐርገ ትካዝ እምጕድጓድ ከመ ትካዝ እትን ዐቢይ ወጸልመ ፀሓይ ወአየር እምትካዝ ዘጕድጓድ።

Transliteration: *Wa-aw'a ḫāməs mal'ak qarnu, wa-rə'iku kawākəbta za-wadqa 'əm-samāy wəsta mədr, wa-tawhəbo makfat za-gudguād qalāy. Wa-kafata gudguāda qalāy, wa-'arga təkāz 'əm-gudguād kama təkāz 'ətən 'abiy; wa-ṣalma ṣaḥāy wa-'ayar 'əm-təkāz za-gudguād.*

Translation: "And the fifth angel blew his trumpet, and I saw a star that had fallen from heaven unto the earth, and there was given to him the key of the shaft of the abyss. And

he opened the shaft of the abyss, and smoke ascended from the shaft like smoke of a great furnace; and the sun and the air were darkened by the smoke of the shaft."

B. Linguistic and Theological Analysis | 語言學與神學分析

The Fallen Star (ἀστέρα πεπτωκότα): The Greek participle πεπτωκότα (*peptōkota*) is a perfect active participle of πίπτω (*piptō*, "to fall"), indicating a completed action with continuing results. This star "had already fallen"—it was not observed in the act of falling. As the Jamieson-Fausset-Brown Commentary (1871) states: "When John saw it, it was not in the act of falling, but had fallen already. This is a connecting link of this fifth trumpet with Revelation 12:8, 9, 12."

「已墜落的星」(**ἀστέρα πεπτωκότα**)：希臘文分詞 πεπτωκότα(*peptōkota*)是 πίπτω(*piptō*,「墜落」)的完成式主動分詞，表示一個已完成且結果持續存在的動作。這顆星「已經墜落」——並非在墜落的過程中被觀察到。正如 "Commentary Critical and Explanatory on the Whole Bible (1871)" by Robert Jamieson 所言：「當約翰看見它時，它並非正在墜落的過程中，而是已經墜落了。這是第五號與啟示錄12:8-9, 12之間的聯繫環節。」

John MacArthur emphasizes this point powerfully in his sermon "Unleashing Hell on Earth": "This is a star from heaven which had fallen to the earth. This is one that had already fallen... This is a fallen star. What would that be? Well, it's a person here, because it says, 'The key of the bottomless pit was given to him'... None other than Lucifer and Satan, the day star, the son of the morning. His fall is described in Isaiah chapter 14."

John MacArthur 在其講道「釋放地獄到地上」中有力地強調了這一點：「這是一顆從天上已經墜落到地上的星。這是一顆已經墜落了的星……這是一顆墮落的星。那是什麼？在這裡它是一個位格，因為經文說『無底坑的鑰匙賜給了他』……不是別人，正是路西弗和撒但，那明亮之星、早晨之子。他的墮落在以賽亞書第十四章有所描述。」

The Syriac Peshitta uses ܟܘܟܒܐ (*kawkbā*, "star") with the verb ܢܦܠ (*npal*, "fell"), while the Ge'ez employs ከዋክብት (*kawākəbt*, "star") with ወድቀ (*wadqa*, "fell/descended"). Both ancient versions confirm the personification of this astral figure.

敘利亞文別西大譯本使用 ܟܘܟܒܐ（*kawkbā*，「星」）搭配動詞 ܢܦܠ（*npal*，「墜落」），而吉茲語則使用 ከዋክብት（*kawākəbt*，「星」）搭配 ወድቀ（*wadqa*，「墜落/降下」）。兩個古代版本都確認了這個星體形象的人格化。

The Key and the Abyss (ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου): The Greek φρέαρ (*phrear*) denotes a "shaft" or "well," while ἄβυσσος (*abyssos*) means "bottomless" or "unfathomably deep." The Syriac renders this as ܒܝܪܐ ܕܬܗܘܡܐ (*bērā d-thōmā*), where ܬܗܘܡܐ (*thōmā*) is cognate with the Hebrew תְּהוֹם (*tehōm*, "the deep"), echoing Genesis 1:2. The Ge'ez uses ጉድጓድ ቀላይ (*gudguād qalāy*), "shaft of the deep."

「鑰匙與無底坑」（**ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου**）：希臘文 φρέαρ（*phrear*）指「井口」或「通道」，而 ἄβυσσος（*abyssos*）意為「無底的」或「深不可測的」。敘利亞文將之翻譯為 ܒܝܪܐ ܕܬܗܘܡܐ（*bērā d-thōmā*），其中 ܬܗܘܡܐ（*thōmā*）與希伯來文 תְּהוֹם（*tehōm*，「深淵」）同源，呼應創世記1:2。吉茲語使用 ጉድጓድ ቀላይ（*gudguād qalāy*），即「深淵之井口」。

MacArthur further explains: "The Greek term *abyssos* is used seven times in Revelation. It refers to the abode of demons, the prison of demons, the place where demons are kept in chains in bondage." He connects this with 2 Peter 2:4, where God "cast them into hell [*Tartarus*] and committed them to pits of darkness," and with Jude 6-7, identifying these as the fallen angels of Genesis 6 who "abandoned their proper abode."

MacArthur 進一步解釋：「希臘文 *abyssos* 在啟示錄中使用了七次。它指的是魔鬼的居所、魔鬼的監獄、魔鬼被鎖鏈捆綁的地方。」他將此與彼得後書2:4連結——神「把他們丟在地獄（*Tartarus*），交在黑暗坑中」，以及猶大書6-7節，將這些認定為創世記第六章中「離開自己住處」的墮落天使。

The Passive Voice (ἐδόθη, "was given"): This divine passive (passivum divinum) appears repeatedly in Revelation 9, indicating that ultimate authority remains with God. As Gary Hamrick teaches in his verse-by-verse study, even in the midst of demonic horror, God remains sovereign—these beings can only do what they are permitted to do. Derek Prince also stressed this theological principle: spiritual warfare is real, but the enemy operates only within boundaries set by the Almighty.

「被動語態」(**ἐδόθη**,「被賜予」): 這個神聖被動語態(passivum divinum)在啟示錄第九章中反覆出現，表明最終的權柄仍在神手中。正如 Gary Hamrick 在其逐節查經中所教導的，即使在魔鬼的恐怖之中，神仍然掌權——這些存有只能做被允許做的事。Derek Prince 也強調了這一神學原則：屬靈爭戰是真實的，但仇敵只能在全能者所設定的界限內運作。

The Smoke of the Abyss: Matthew Henry's Concise Commentary interprets this spiritually: "On the opening of the bottomless pit, there arose a great smoke. The devil carries on his designs by blinding the eyes of men, by putting out light and knowledge, and promoting ignorance and error." This hermeneutic approach emphasizes the epistemic dimension of evil—darkness as deception.

「無底坑的煙」: "Matthew Henry's Concise Commentary" by Matthew Henry 以靈意解釋此段：「當無底坑被打開時，升起了大煙。魔鬼藉著蒙蔽人的眼目、撲滅光明和知識、推動無知和謬誤來進行他的計劃。」這種詮釋方法強調了邪惡的認識論維度——黑暗即欺騙。

N.T. Wright, in *Revelation for Everyone*, takes a different approach, noting that John's imagery draws on the rich symbolic world of the Old Testament prophets (especially Joel 1-2 and Exodus 10). Wright sees these trumpet judgments as "God allowing the forces of chaos and destruction... to do their worst," yet always within a framework where God's ultimate purposes of renewal are at work.

N.T. Wright 在其著作《人人的啟示錄》中採取不同的路徑，指出約翰的意象取材於舊約先知豐富的象徵世界(特別是約珥書1-2章和出埃及記10章)。Wright 將這些號角審判視為「神允

許混亂和毀滅的力量……肆虐到極致」，然而始終在一個神的更新終極旨意仍在運作的框架之中。

唐崇榮牧師 (Pastor Stephen Tong) in his Reformed Evangelical theology emphasizes God's sovereignty even in judgment. The opening of the abyss is not a divine defeat but a sovereign act of permitted judgment—God uses even the forces of darkness to accomplish His redemptive and judicial purposes. This aligns with the Reformed understanding that God's decretive will encompasses all events, including those involving evil agents.

唐崇榮牧師在其改革宗福音派神學中強調即使在審判中神的主權。無底坑的開啟不是神的失敗，而是一個被允許之審判的主權行為——神甚至使用黑暗的力量來成就祂救贖和審判的旨意。這與改革宗的理解一致，即神的命定旨意涵蓋一切事件，包括涉及邪惡代理者的事件。

III. REVELATION 9:3–6 — THE DEMONIC LOCUSTS AND THEIR COMMISSION | 魔鬼蝗蟲及其使命

A. Textual Presentation | 經文呈現

Koine Greek (NA28):

καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς· καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσουσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσιν τὴν σφραγῖδα τοῦ θεοῦ ἐπὶ τῶν μετώπων. καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ᾽ ἵνα βασανισθήσονται μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου ὅταν παίσῃ ἄνθρωπον. καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὑρήσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ᾽ αὐτῶν.

Transliteration: *Kai ek tou kapnou exēlthon akrides eis tēn gēn, kai edothē autais exousia hōs echousin exousian hoi skorpioi tēs gēs; kai errethē autais hina mē adikēsousin ton chorton tēs gēs oude pan chlōron oude pan dendron, ei mē tous anthrōpous hoitines ouk echousin tēn sphragida tou theou epi tōn metōpōn. Kai edothē autois hina mē apokteinōsin autous, all' hina basanisthēsontai mēnas pente; kai ho basanismos autōn hōs basanismos skorpiou hotan paisē anthrōpon. Kai en tais hēmerais ekeinais zētēsousin hoi anthrōpoi ton thanaton kai ou mē heurēsousin auton, kai epithumēsousin apothanein kai pheugei ho thanatos ap' autōn.*

Translation: "And out of the smoke came locusts upon the earth, and power was given to them, as the scorpions of the earth have power. And it was said to them that they should not harm the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God upon their foreheads. And it was given to them that they should not kill them, but that they should be tormented five months; and their torment was like the torment of a scorpion when it strikes a man. And in those days men will seek death and will not find it; they will desire to die and death flees from them."

Syriac Peshitta:

ܘܡܢ ܬܢܢܐ ܢܦܩ ܩܡܨܐ ܥܠ ܐܪܥܐ ܘܐܬܝܗܒ ܠܗܘܢ ܫܘܠܛܢܐ ܐܝܟ ܕܝܬ ܫܘܠܛܢܐ ܥܩܪܒܐ ܕܐܪܥܐ ܘܐܡܪ ܠܗܘܢ ܕܠܐ ܢܣܓܦܘܢ ܠܥܣܒܐ ܕܐܪܥܐ ܘܠܐ ܠܟܠ ܝܘܪܩܐ ܘܠܐ ܠܟܠ ܐܝܠܢܐ ܐܠܐ ܠܐܢܫܐ ܗܝܢܘܢ ܕܠܐ ܥܒܕܝ ܒܓܒܝܗܝܢ ܐܬ ܚܬܡܐ ܕܐܠܗܐ ܘܐܬܝܗܒ ܠܗܘܢ ܕܠܐ ܢܩܛܠܘܢ ܠܗܘܢ ܐܠܐ ܕܢܬܥܢܘܢ ܫܬܐ ܝܪܚܐ ܘܥܠܒܗܘܢ ܐܝܟ ܥܠܒܐ ܕܢܫܟ ܠܐܢܫܐ ܘܒܝܘܡܝܢ ܗܢܘܢ ܢܒܥܐ ܒܢܝ ܐܢܫܐ ܠܡܘܬܐ ܘܠܐ ܢܫܟܚܘܢ ܐܬ ܘܢܬܝܗܒ ܠܡܘܬܐ ܘܢܒܪܐ ܡܢܗܘܢ

Transliteration: *W-men tennānā nfaq qamṣā 'al ar'ā, w-ethīheb lhōn shulṭānā ayk d-īt shulṭānā l-'eqrabē d-ar'ā. W-et'emar lhōn d-lā nesġfūn l-'esbā d-ar'ā, w-lā l-kol yūrqā, w-lā l-īlānē, elā la-bnay nāshā balḥōd aylēn d-layt lhōn ḥetmā d-alāhā 'al bayt 'aynayōn.*

W-ethīheb lhōn d-lā neqṭlūn enōn, elā d-neshtanqūn yarḥē ḥamshā; w-shūnāqhōn ayk shūnāqā d-'eqrabē mā d-māḥēn la-bnay nāshā. Wa-bhōn b-yawmātā hānōn neb'ūn bnay nāshā mawtā w-lā neshkḥūn, w-netragrgūn l-memāt, w-ne'rūq menhōn mawtā.

Translation: "And from the smoke, locusts went out upon the earth, and authority was given to them like the authority that the scorpions of the earth have. And it was said to them that they should not harm the grass of the earth, nor any greenery, nor trees, but only the children of men who do not have the seal of God upon their foreheads. And it was given to them not to kill them, but that they should be tormented five months; and their torment was like the torment of scorpions when they strike the children of men. And in those days the children of men will seek death and will not find it, and they will long to die and death will flee from them."

Ge'ez (Ethiopic):

ወእምትካዝ ወፅኡ አንበጣ ውስተ ምድር ወተውህቦሙ ሥልጣን ከመ ሥልጣነ ዐቅርብ ዘምድር። ወተብህለ ሎሙ ከመ ኢያጕድዕዎ ለሣዕር ዘምድር ወኢለኵሉ ቈጽል ወኢለኵሉ ዕፅ ዘእንበለ ሰብእ ዘአልቦሙ ኅትመተ እግዚአብሔር ዲበ ገጾሙ። ወተውህቦሙ ከመ ኢይቅትልዎሙ አላ ይትሣቀዩ ዐምስተ አውራኀ ወሥቃዮሙ ከመ ሥቃየ ዐቅርብ ሶበ ይጕድዕ ሰብእ። ወበውእቱ መዋዕል ይኴንኑ ሰብእ ሞተ ወኢያረክበዎ ወይፈቅዱ ሞተ ወይጕዩ ሞት እምኔሆሙ።

Transliteration: *Wa-'əm-təkāz waṣ'u 'anbāṭā wəsta mədr, wa-tawhəbomu səlṭān kama səlṭāna 'aqrəb za-mədr. Wa-tabəhla lomu kama 'i-yāgwad'wo la-sā'ər za-mədr wa-'i-la-kwəllu qwaṣl wa-'i-la-kwəllu 'əṣ za-'ənbala sab' za-'albōmu ẖətmata 'Ǝgzi'abḥēr diba gaṣomu. Wa-tawhəbomu kama 'i-yəqtəlwomu 'alā yətsāqayu 'aməsta 'awrāḫ; wa-səqāyomu kama səqāya 'aqrəb soba yəgwad' sab'a. Wa-ba-wə'ətu mawā'əl yəkwēnnu sab' mota wa-'i-yārakəbwo, wa-yəfaqdu mota wa-yəgwayī mot 'əmnēhomu.*

Translation: "And from the smoke came out locusts upon the earth, and power was given to them like the power of scorpions of the earth. And it was said to them that they

should not harm the grass of the earth nor any leaf nor any tree, except the people who do not have the seal of God upon their faces. And it was given to them not to kill them but to be tormented five months; and their torment was like the torment of a scorpion when it stings a man. And in those days men will seek death and will not find it, and they will desire death, and death will flee from them."

B. Exegetical Notes | 釋經註解

The Locusts (ἀκρίδες, *akrides*): The Greek word ἀκρίς refers to the common locust, an insect that devastated the ancient Near East in swarm plagues. Joel 1:4-7 and 2:1-11 provide the Old Testament background, with Joel 2:4 explicitly comparing locusts to horses. The Syriac uses ܩܰܡܨܳܐ (*qamṣā*), and the Ge'ez uses ኣንበጣ (*'anbāṭā*), both standard terms for locusts in their respective traditions.

蝗蟲（**ἀκρίδες, *akrides***）：希臘文 ἀκρίς 指普通蝗蟲，一種在古近東以群體瘟疫形式肆虐的昆蟲。約珥書1:4-7和2:1-11提供了舊約背景，約珥書2:4明確地將蝗蟲比作馬。敘利亞文使用 ܩܰܡܨܳܐ（*qamṣā*），吉茲語使用 ኣንበጣ（*'anbāṭā*），都是各自傳統中蝗蟲的標準用詞。

Dr. Douglas Hamp has published research identifying the locust monsters from the Abyss in Revelation 9 with Nergal, the Mesopotamian god of death and the underworld, arguing that ancient readers would have recognized these as demonic entities associated with underworld deities. This supports Dr. Michael S. Heiser's broader thesis that the "gods" (אֱלֹהִים, *elohim*) of the nations in the Old Testament are real spiritual entities—fallen members of the Divine Council—who will face final judgment.

Dr. Douglas Hamp 發表了研究，將啟示錄第九章無底坑中的蝗蟲怪物與美索不達米亞的死亡和陰間之神涅爾伽爾（Nergal）相聯繫，論證古代讀者會認出這些是與陰間神明相關的魔鬼實體。這支持了 Dr. Michael S. Heiser 更廣泛的論點，即舊約中列國的「神明」（אֱלֹהִים, *elohim*）是真實的靈體——神聖議會的墮落成員——他們將面臨最終審判。

The Seal of God (τὴν σφραγῖδα τοῦ θεοῦ): The Syriac renders this as ܚܬܡܐ ܕܐܠܗܐ (*ḥetmā d-alāhā*), and the Ge'ez as ኅትመተ እግዚአብሔር (*ḫətmata 'Əgzi'abḥēr*). Note that the Ge'ez uses the full divine name እግዚአብሔር (*'Əgzi'abḥēr*, "Lord of the Universe"), a compound form unique to the Ethiopian tradition.

「神的印記」(**τὴν σφραγῖδα τοῦ θεοῦ**)：敘利亞文將此譯為 ܚܬܡܐ ܕܐܠܗܐ(*ḥetmā d-alāhā*)，吉茲語為 ኅትመተ እግዚአብሔር(*ḫətmata 'Əgzi'abḥēr*)。值得注意的是，吉茲語使用了完整的神聖名稱 እግዚአብሔር(*'Əgzi'abḥēr*,「宇宙之主」)，這是衣索匹亞傳統獨有的複合形式。

The Jamieson-Fausset-Brown Commentary (1871) observes: "Thus this fifth trumpet is proved to follow the sealing in Revelation 7:1-8, under the sixth seal. None of the saints are hurt by these locusts." This sequential dependence upon the sealing is significant theologically—God's protection precedes God's judgment.

"Commentary Critical and Explanatory on the Whole Bible (1871)" by Robert Jamieson 觀察到:「因此這第五號被證明是接續第六印下啟示錄7:1-8的蓋印之後。聖徒無一受這些蝗蟲的傷害。」這種對蓋印的順序性依賴在神學上意義重大——神的保護先於神的審判。

Five Months (μῆνας πέντε): MacArthur notes that "five months is the normal life of locusts, from May to September." This temporal limitation reinforces God's sovereignty over demonic torment. William Lane Craig, in his philosophical treatment of divine providence, argues that God permits evil for sufficient moral reasons—the five-month limitation exemplifies what he calls "middle knowledge" (scientia media) by which God governs all things without being the author of evil.

「五個月」(**μῆνας πέντε**)：MacArthur 指出「五個月是蝗蟲正常的生命週期，從五月到九月。」這種時間限制強化了神對魔鬼折磨的主權。William Lane Craig 在其對神聖護理的哲學處理中論證，神因充分的道德理由而允許邪惡——五個月的限制例證了他所稱的「中間知識」(scientia media)，藉此神管理萬事而不成為邪惡的創始者。

Death Flees (φεύγει ὁ θάνατος): The present tense φεύγει (*pheugei*) is arresting—death "continually flees." The Jamieson-Fausset-Brown Commentary notes textual variants: "So B, Vulgate, Syriac, and Coptic read. But A and Aleph read, 'fleeth,' namely continually." MacArthur describes this starkly: "There will be a moratorium on suicide. You can't kill yourself." Ray Comfort, known for his evangelistic emphasis on the law and repentance, would note that this passage demonstrates the ultimate futility of life without God—a world where even death offers no escape from divine justice.

「死亡逃離」(**φεύγει ὁ θάνατος**):現在式 φεύγει(*pheugei*)令人震撼——死亡「持續逃離」。"Commentary Critical and Explanatory on the Whole Bible (1871)" by Robert Jamieson 注意到文本異讀:「抄本B、武加大譯本、敘利亞文和科普特文如此讀。但抄本A和Aleph讀為『逃離』,即持續地。」MacArthur 赤裸裸地描述:「自殺將被暫停。你無法自殺。」Ray Comfort 以其對律法和悔改的福音派強調著稱,會指出這段經文展示了沒有神之生命的終極徒勞——一個即使死亡也無法提供逃離神聖公義之途的世界。

Alvin Plantinga's Free Will Defense is relevant here: God permits significant evil, including extraordinary demonic torment, because He has morally sufficient reasons, including the preservation of morally significant free will and the ultimate defeat of evil. The fact that even in this horror, people still refuse to repent (v. 20-21) validates Plantinga's insight that free creatures can persist in rebellion even under extreme duress.

Alvin Plantinga 的自由意志辯護在此相關:神允許重大邪惡,包括非凡的魔鬼折磨,因為祂有道德上充分的理由,包括保存具道德意義的自由意志和邪惡的最終擊敗。即使在此恐怖中,人們仍拒絕悔改(20-21節)這一事實,驗證了 Plantinga 的洞見:自由受造物即使在極度壓力下仍可以持續悖逆。

Charles H. Spurgeon, though he preached primarily in the 19th century before futurist eschatology became dominant in evangelicalism, understood the principle operating

here. In his treatment of Revelation 16:9, "Judgments and No Repentance," Spurgeon observed that judgment alone does not produce repentance—only grace, through the Spirit, converts the soul. This applies equally to Revelation 9:6, where torment without grace produces only despair, not repentance.

Charles H. Spurgeon 雖然主要在十九世紀講道，在未來派末世論於福音派中佔主導地位之前，但他理解這裡運作的原則。在他對啟示錄16:9「審判而不悔改」的處理中，Spurgeon觀察到，單獨的審判不會產生悔改——唯有恩典，透過聖靈，才能使靈魂歸正。這同樣適用於啟示錄9:6，其中沒有恩典的折磨只產生絕望，而非悔改。

IV. REVELATION 9:7–11 — THE DESCRIPTION OF THE LOCUSTS AND THEIR KING | 蝗蟲的描述及其王

A. Textual Presentation | 經文呈現

Koine Greek (NA28):

καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον· καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. ἔχουσιν ἐπ᾽ αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἑβρα�ϊστὶ Ἀβαδδών, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

Transliteration: *Kai ta homoiōmata tōn akridōn homoia hippois hētoimasmenois eis polemon, kai epi tas kephalas autōn hōs stephanoi homoioi chrysō, kai ta prosōpa autōn hōs prosōpa anthrōpōn, kai eichon trichas hōs trichas gynaikōn, kai hoi odontes autōn hōs leontōn ēsan, kai eichon thōrakas hōs thōrakas sidērous, kai hē phōnē tōn*

pterygōn autōn hōs phōnē harmatōn hippōn pollōn trechontōn eis polemon; kai echousin ouras homoias skorpiois kai kentra, kai en tais ourais autōn hē exousia autōn adikēsai tous anthrōpous mēnas pente. Echousin ep' autōn basilea ton angelon tēs abyssou, onoma autō Hebraisti Abaddōn, kai en tē Hellēnikē onoma echei Apollyōn.

Translation: "And the likenesses of the locusts were like horses prepared for war, and upon their heads as it were crowns like gold, and their faces were like faces of men, and they had hair like the hair of women, and their teeth were like those of lions, and they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots of many horses running to battle. And they have tails like scorpions and stings, and in their tails is their authority to harm men for five months. They have over them as king the angel of the abyss; his name in Hebrew is Abaddon, and in Greek he has the name Apollyon."

Syriac Peshitta:

ܘܕܐ ܕܐܒܐ ܕܓܪܒܐ ܕܡܬܕܡܝܢ ܠܡܚܪܒܐ ܘܥܠ ܪܫܗܘܢ ܐܝܟ ܟܠܝܠܐ ܕܕܗܒܐ ܘܦܪܨܘܦܗܘܢ ܐܝܟ ܦܪܨܘܦܐ ܕܒܢܝ ܐܢܫܐ ܘܣܥܪ ܐܝܬ ܠܗܘܢ ܐܝܟ ܣܥܪ ܢܫܐ ܘܫܢܝܗܘܢ ܐܝܟ ܫܢܝ ܐܪܝܐ ܘܕܪܥܝܢ ܐܝܬ ܠܗܘܢ ܐܝܟ ܕܪܥܝܢ ܕܦܪܙܠ ܘܩܠ ܟܢܦܝܗܘܢ ܐܝܟ ܩܠ ܓܠܓܠܬܐ ܕܪܟܒܐ ܕܣܘܣܝܢ ܣܓܝܐܝ ܕܪܗܛܝܢ ܠܩܪܒܐ ܘܐܝܬ ܠܗܘܢ ܕܒܐ ܐܝܟ ܕܒܐ ܕܥܩܪܒܝܢ ܘܐܝܬ ܠܗܘܢ ܒܕܒܐ ܫܠܛܢܐ ܕܐܬܐ ܠܡܐܟܣ ܐܢܫܐ ܝܪܚܐ ܚܡܫܐ.....

Translation (from Peshitta Holy Bible Translated): "And the form of the locusts was like the form of horses prepared for battle, and upon their heads as crowns of the likeness of gold, and their faces were like the faces of men. And they had hair like hair of women and their teeth were like those of lions. And they had breastplates like breastplates of iron and the sound of their wings was like the sound of the chariots of many horses running to battle. And they had tails like scorpions and a sting in their tails, and their authority is to hurt people for five months. And there is a King over them, the Angel of the Abyss, whose name in Hebrew is Avadu, and in Aramaic his name is Shara."

Ge'ez (Ethiopic):

ወአምሳሌሆሙ ለአንበጣ ይመስሉ አፍራሰ ድሉዋነ ለቀትል ወዲበ ርእሶሙ ከመ አክሊለ ወርቅ ወገጾሙ ከመ ገጸ ሰብእ። ወሥዕረ ርእሶሙ ከመ ሥዕረ አንስት ወአስናኒሆሙ ከመ ዘአንበሳ። ወነበሮሙ ድርዕ ከመ ድርዐ ሐጺን ወቃለ ክንፎሙ ከመ ቃለ ሰረገላት ዘብዙኃን አፍራስ ዘይጐይዩ ውስተ ቀትል። ወዘንበሆሙ ይመስል ዘቅርብ ወመውታዝ ቦሙ ወበዘንቦሙ ሥልጣኖሙ ለአጕዳዕ ሰብአ ዐምስተ አውራኅ። ወቦሙ ንጉሥ መልአከ ቀላይ ስሙ በዕብራይስጥ አባዶን ወበዮናናዊ አጶሎን።

Transliteration: *Wa-'amsālēhomu la-'anbāṭā yəmasəlu 'afrāsa dəluwāna la-qatl, wa-diba rə'somu kama 'aklīla warq, wa-gaṣomu kama gaṣa sab'. Wa-sə'ra rə'somu kama sə'ra 'anəst, wa-'asnānīhomu kama za-'anbasā. Wa-nabaromu dər' kama dər'a ḥaṣīn, wa-qāla kənfomu kama qāla saragalāt za-bəzuḫān 'afrās za-yəgwayyu wəsta qatl. Wa-zanbahomu yəmasəl za-qrəb wa-mawḫāz bomu, wa-ba-zanbomu səlṭānomu la-'āgudā' sab'a 'aməsta 'awrāḫ. Wa-bomu nəguś mal'aka qalāy, səmu ba-'əbrāyəsṭ 'Abādon wa-ba-yonānāwī 'Apolon.*

Translation: "And the likenesses of the locusts resemble horses ready for slaughter, and upon their heads like crowns of gold, and their faces like the face of man. And the hair of their heads like the hair of women, and their teeth like those of lions. And their covering [was] armor like armor of iron, and the sound of their wings like the sound of chariots of many horses running to battle. And their tails resemble those of scorpions with stingers in them, and in their tails is their authority to harm men for five months. And they have a king, the angel of the abyss; his name in Hebrew is Abaddon, and in Greek, Apollon."

B. Exegetical Notes | 釋經註解

The Composite Creature: John describes a being that combines features of horses, humans, women, lions, scorpions, and iron-clad warriors. This composite nature is significant. As the Jamieson-Fausset-Brown Commentary notes: "The 'as' seems to

imply the locusts here do not mean men. At the same time they are not natural locusts, for these do not sting men. They must be supernatural."

「複合生物」: 約翰描述了一個結合馬、人、女人、獅子、蠍子和鐵甲戰士特徵的存有。這種複合性質意義重大。正如 "Commentary Critical and Explanatory on the Whole Bible (1871)" by Robert Jamieson 所指出的:「『像』這個詞似乎暗示這裡的蝗蟲不是指人。同時它們也不是自然的蝗蟲, 因為自然蝗蟲不螫人。它們必定是超自然的。」

MacArthur provides a systematic interpretation of each feature in his commentary: "Their heads literally appear to have crowns like gold... they win. They triumph in their efforts... Their faces were like the faces of men. This means they are intelligent; they are rational beings... They [have] hair like women. Maybe there's something about them that's seductive... Their teeth [are] like the teeth of lions. They are fierce and terrible... They [have] breastplates of iron... they're invulnerable."

MacArthur 在其註釋中對每一特徵提供了系統性的解釋:「他們的頭上字面上似乎有金色冠冕……他們得勝。他們在努力中取得勝利……他們的面孔像人的面孔。這意味著他們有智慧;他們是有理性的存有……他們有像女人的頭髮。也許他們有某種引誘性……他們的牙齒像獅子的牙齒。他們兇猛可怕……他們有鐵的護胸甲……他們是無敵的。」

Abaddon and Apollyon (Ἀβαδδών / Ἀπολλύων): The Hebrew אֲבַדּוֹן (*ʼĂḇaddōn*) derives from the root אבד (*ʼbd*, "to perish, to destroy"), and appears in Job 26:6; 28:22; 31:12; Psalm 88:11; and Proverbs 15:11; 27:20 as a designation for the realm of the dead or destruction personified. The Greek Ἀπολλύων (*Apollyōn*) is a present active participle of ἀπόλλυμι (*apollymi*, "to destroy"), meaning "the Destroyer" or "the one who destroys."

「亞巴頓與亞玻倫」(**Ἀβαδδών / Ἀπολλύων**): 希伯來文 אֲבַדּוֹן(*ʼĂḇaddōn*)源自詞根 אבד(*ʼbd*,「滅亡、毀滅」), 出現在約伯記26:6、28:22、31:12、詩篇88:11以及箴言15:11、27:20中

，作為死亡之域或擬人化之毀滅的稱號。希臘文 Ἀπολλύων（*Apollyōn*）是 ἀπόλλυμι（*apollymi*，「毀滅」）的現在式主動分詞，意為「毀滅者」或「那正在毀滅的」。

The Syriac Peshitta presents a remarkable textual variant at verse 11. Where the Greek gives "in Hebrew, Abaddon, and in Greek, Apollyon," the Syriac reads: "whose name in Hebrew is Avadu (ܐܒܕܘ), and in Aramaic his name is Shara (ܫܪܐ)." The term ܫܪܐ (*Sharā*) means "to loosen, dissolve, destroy" in Syriac—thus providing an Aramaic translation rather than the Greek Apollyon. This variant is theologically significant: it demonstrates that the Syriac tradition substituted its own Semitic equivalent for the Greek name, showing contextual translation practice rather than mere transliteration.

敘利亞文別西大譯本在第11節呈現了一個值得注目的文本異讀。希臘文寫的是「在希伯來文是亞巴頓，在希臘文是亞玻倫」，而敘利亞文則讀作：「他的名字在希伯來文是 Avadu（ܐܒܕܘ），在亞蘭文中他的名字是 Shara（ܫܪܐ）。」術語 ܫܪܐ（*Sharā*）在敘利亞文中意為「鬆開、瓦解、毀滅」——因此提供了一個亞蘭文翻譯，而非希臘文的亞玻倫。這個異讀在神學上意義重大：它表明敘利亞傳統以自己的閃族語等價詞替代了希臘名稱，顯示出語境翻譯實踐而非僅僅是音譯。

Dr. Craig Keener, in the *IVP Bible Background Commentary*, emphasizes that John's double naming (Hebrew and Greek) is deliberate, addressing both Jewish and Gentile audiences and indicating that this figure of destruction transcends any single cultural context. The dual naming also strengthens identification—there is no ambiguity about who this being is.

Dr. Craig Keener 在其《IVP聖經背景註釋》中強調，約翰的雙重命名（希伯來文和希臘文）是刻意的，同時面向猶太和外邦讀者，表明這個毀滅的形象超越任何單一文化語境。雙重命名也加強了身份辨識——關於這個存有是誰，沒有任何模糊之處。

The Jamieson-Fausset-Brown Commentary identifies this figure: "Satan (compare Revelation 9:1). Omitting the article with B, we must translate, 'They have as king an

angel,' etc.: one of the chief demons under Satan." MacArthur distinguishes: "This isn't Satan. Satan is the one who had the key that unlocked the abyss. This is some demon that has been put in charge of the abyss, and his name is Destroyer."

"Commentary Critical and Explanatory on the Whole Bible (1871)" by Robert Jamieson 辨認此形象:「撒但(比較啟示錄9:1)。若依抄本B省略冠詞，我們必須翻譯為『他們有一位天使作王』等:是撒但之下的主要魔頭之一。」MacArthur 做了區分:「這不是撒但。撒但是那位擁有鑰匙打開無底坑的。這是某個被委派管理無底坑的魔鬼，他的名字是毀滅者。」

Voddie Baucham, who holds an amillennial/idealist position, would read this passage differently from the futurist interpreters. In his eschatological framework, the imagery of Revelation represents recurring patterns of evil throughout church history rather than specific future events. The "locusts" could represent any concentrated onslaught of demonic deception and persecution that the church faces throughout the ages. This interpretive humility is itself instructive.

Voddie Baucham 持無千禧年/理想主義立場，對這段經文的解讀與未來派詮釋者不同。在他的末世論框架中，啟示錄的意象代表著教會歷史中邪惡的反覆模式，而非特定的未來事件。「蝗蟲」可以代表教會在歷代所面對的任何集中性魔鬼欺騙和逼迫的猛攻。這種詮釋上的謙卑本身就具有教導性。

Jordan Peterson, approaching the text from a psychological-archetypal lens, would note that the composite demonic imagery represents the "monster of chaos"—the predatory, destructive, and seductive forces that emerge when order collapses. The star falling from heaven represents the corruption of the highest ideals (luciferic pride), while the abyss represents the return of the repressed chaos that civilization holds at bay. While Peterson's framework is not strictly theological exegesis, it illuminates the experiential dimension of the text.

Jordan Peterson 從心理-原型的角度切入經文，會指出這些複合的魔鬼意象代表「混沌怪獸」——當秩序崩塌時出現的掠奪性、破壞性和誘惑性力量。從天上墜落的星代表最高理想的腐敗（路西弗式的驕傲），而無底坑代表文明所抵擋之被壓抑混沌的回歸。雖然 Peterson 的框架不是嚴格的神學釋經，但它照亮了經文的體驗性維度。

Bishop Robert Barron, from a Catholic perspective, would emphasize the Christological reading: Christ alone holds the keys of death and Hades (Rev 1:18), and even the release of demonic powers serves His providential purposes. The Catholic tradition, represented also by Dr. John Bergsma and Dr. Karlo Broussard, understands Revelation within the liturgical framework—these trumpet judgments echo the liturgy of heaven, where worship and judgment proceed from the same throne.

Bishop Robert Barron 從天主教的視角出發，會強調基督論的解讀：唯有基督持有死亡和陰間的鑰匙（啟1:18），即使魔鬼力量的釋放也服務於祂護理的旨意。天主教傳統——也由 Dr. John Bergsma 和 Dr. Karlo Broussard 所代表——在禮儀框架中理解啟示錄：這些號角審判呼應著天上的禮儀，在那裡敬拜與審判從同一寶座發出。

Fr. Chad Ripperger, specializing in spiritual warfare and demonology within the Catholic tradition, would note the hierarchical structure of the demonic realm described here—demons have a king (Abaddon), indicating organized opposition to God. This is consistent with Catholic demonological teaching that evil spirits are organized in hierarchies that parody the angelic orders.

Fr. Chad Ripperger 專研天主教傳統中的屬靈爭戰和魔鬼學，會注意到此處所描述的魔鬼界域的等級結構——魔鬼有一位王（亞巴頓），表明對神有組織的對抗。這與天主教魔鬼學的教導一致，即邪靈被組織在模仿天使等級的等級制度中。

Vlad Savchuk, with his emphasis on deliverance ministry and spiritual warfare, and David Diga Hernandez, with his focus on the ministry of the Holy Spirit, would both emphasize that these demonic entities are real—not merely symbolic—and that

believers today can take authority over such forces through the name of Jesus and the power of the Holy Spirit. While the full release of Revelation 9 awaits a future eschatological moment, the principles of spiritual warfare apply now.

Vlad Savchuk 以其對釋放事工和屬靈爭戰的強調，以及 David Diga Hernandez 以其對聖靈事工的專注，都會強調這些魔鬼實體是真實的——不僅僅是象徵性的——而且今天的信徒可以透過耶穌的名和聖靈的大能對這些力量行使權柄。雖然啟示錄第九章的完全釋放等待著未來末世論的時刻，但屬靈爭戰的原則現在就適用。

V. REVELATION 9:12 — THE TRANSITIONAL MARKER | 過渡標記

Koine Greek: Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

Transliteration: *Hē ouai hē mia apēlthen; idou erchetai eti duo ouai meta tauta.*

Translation: "The first woe has passed; behold, two woes are still coming after these things."

Syriac: ܚܕ ܘܝܐ ܥܒܪ ܗܐ ܗܘ̈ ܬܪ̈ܝܢ ܘܝ̈ܐ ܐܬܝܢ ܒܬܪ ܗܕܐ

Translation: "One woe is gone; behold, again two woes are coming."

Ge'ez: ወዐደወት ሐዘን ፩ት ወናሁ ይመጽእ ካዕበ ክልኤቱ ሐዘን እምድኅሬሁ።

Transliteration: *Wa-'adawat ḥazan 1t, wa-nāhu yəmaṣə' kā'ba kəl'ētu ḥazan 'əm-dəḫrēhu.*

Translation: "And the first woe has passed; and behold, two woes are still coming after it."

This verse serves as a structural marker linking the fifth trumpet (first woe) to the sixth trumpet (second woe). The solemnity of the announcement—"behold" (ἰδού,

idou)—intensifies the sense of impending doom. MacArthur notes: "So what kind of response is reasonable?... Today is the day. Today is all you have."

本節作為結構性標記，連結第五號（第一禍）與第六號（第二禍）。宣告的莊嚴——「看哪」（ἰδού, *idou*）——加強了即將來臨之厄運的感覺。MacArthur 指出：「那麼什麼樣的回應是合理的？……今天是那日子。今天是你所擁有的一切。」

VI. REVELATION 9:13–19 — THE SIXTH TRUMPET AND THE EUPHRATES ARMY | 第六號與幼發拉底大軍

A. Textual Presentation | 經文呈現

Koine Greek (NA28):

Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν [τεσσάρων] κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ, λέγοντα τῷ ἕκτῳ ἀγγέλῳ ὁ ἔχων τὴν σάλπιγγα· Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων. καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ δισμυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν.

Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ᾽ αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

Transliteration: *Kai ho hektos angelos esalpisen; kai ēkousa phōnēn mian ek tōn [tessarōn] keratōn tou thysiastēriou tou chrysou tou enōpion tou theou, legonta tō hektō angelō ho echōn tēn salpinga: Lyson tous tessaras angelous tous dedemenous epi tō potamō tō megalō Euphratē. Kai elythēsan hoi tessares angeloi hoi hētoimasmenoi eis tēn hōran kai hēmeran kai mēna kai eniauton, hina apokteinōsin to triton tōn anthrōpōn. Kai ho arithmos tōn strateumatōn tou hippikou dismyriades myriadōn; ēkousa ton arithmon autōn. Kai houtōs eidon tous hippous en tē horasei kai tous kathēmenous ep' autōn, echontas thōrakas pyrinous kai hyakinthinous kai theiōdeis; kai hai kephalai tōn hippōn hōs kephalai leontōn, kai ek tōn stomatōn autōn ekporeuetai pyr kai kapnos kai theion. Apo tōn triōn plēgōn toutōn apektanthēsan to triton tōn anthrōpōn, ek tou pyros kai tou kapnou kai tou theiou tou ekporeuomenou ek tōn stomatōn autōn. Hē gar exousia tōn hippōn en tō stomati autōn estin kai en tais ourais autōn; hai gar ourai autōn homoiai ophesin, echousai kephalas, kai en autais adikousin.*

Translation: "And the sixth angel sounded his trumpet; and I heard a voice from the [four] horns of the golden altar which is before God, saying to the sixth angel who had the trumpet: 'Release the four angels who are bound at the great river Euphrates.' And the four angels were released, who had been prepared for the hour and day and month and year, to kill a third of mankind. And the number of the armies of the horsemen was two hundred million; I heard their number. And thus I saw the horses in the vision and those sitting upon them, having breastplates of fire, hyacinth, and brimstone; and the heads of the horses were like heads of lions, and from their mouths proceed fire and smoke and brimstone. By these three plagues a third of mankind was killed, by the fire and the smoke and the brimstone proceeding from their mouths. For the power of the horses is in their mouths and in their tails; for their tails are like serpents, having heads, and with them they do harm."

Syriac Peshitta (Translation): "After these things, the sixth Angel sounded, and I heard one voice from the four horns of the altar of gold, which is before God, which said to the sixth Angel that had a trumpet: 'Loose the four Angels imprisoned at the great river Euphrates.' And those four Angels were released who were prepared for an hour and for a day and for a month and for a year, to kill a third of the children of men. And the number of the army of the horsemen was two-ten thousand ten thousands, and I heard their number. And in this way I saw the horses in a vision, and those sitting upon them had breastplates of fire and Chalcedony brimstone, and the heads of the horses were like the heads of lions, and fire and brimstone and smoke proceeded from their mouths. And by these three scourges a third of the children of men were killed: by the fire, by the brimstone and by the smoke that proceeded from their mouths. Because the power of the horses was in their mouths, and also in their tails."

Ge'ez (Ethiopic):

ወአውዐ ሳድስ መልአክ ቀርኑ ወሰማዕኩ ቃለ ፩ እምኣርባዕቱ ቀርነ ምሥዋዕ ዘወርቅ ዘቅድመ እግዚአብሔር ዘይብል ለሳድስ መልአክ ዘቦ ቀርን ፍታሕ ለኣርባዕቱ መላእክት ዘተአስሩ ኀበ ፈለግ ዐቢይ ኤፍራጥስ። ወተፈትሑ ኣርባዕቱ መላእክት ዘተዳለዉ ለሰዓት ወለዕለት ወለወርኀ ወለዓመት ከመ ይቅትሉ ሣልስተ ሰብእ። ወኍልቁ ሠራዊተ ፈረሰኛ ክልኤ ትእልፍ ትእልፍ ትእልፍ ወሰማዕኩ ኍልቈሙ።

Transliteration: *Wa-aw'a sādəs mal'ak qarnə, wa-samā'ku qāla 1 'əm-'arbā'tu qarna məswā' za-warq za-qədma 'Ǝgzi'abḥēr, za-yəbəl la-sādəs mal'ak za-bo qarn: Fətāḥ la-'arbā'tu malā'əkt za-ta'asru ḫaba falag 'abīy 'Ēfrāṭəs. Wa-tafatḥu 'arbā'tu malā'əkt za-tadālawu la-sa'āt wa-la-'ələt wa-la-warḫ wa-la-'āmat kama yəqtəlu sāləsta sab'. Wa-ḫwəlqwē šarāwīta farasanyā kəl'ē tə'əlf tə'əlf tə'əlf, wa-samā'ku ḫwəlqwēhomu.*

Translation: "And the sixth angel blew his trumpet, and I heard one voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet: 'Release the four angels who are bound at the great river Euphrates.' And the

four angels were released who had been prepared for the hour and the day and the month and the year, to kill a third of mankind. And the number of the armies of horsemen was two thousand thousand thousand [200 million], and I heard their number."

B. Exegetical Notes | 釋經註解

The Golden Altar (τοῦ θυσιαστηρίου τοῦ χρυσοῦ): The voice comes from the golden altar of incense, which represents the prayers of the saints (cf. Rev 8:3-4). The Jamieson-Fausset-Brown Commentary links this to the martyrs' cry of 6:9-10: "The martyrs' cry for the avenging of their blood from the altar reaching its consummation under the sixth seal and sixth trumpet." The judgment released here is, in part, an answer to the prayers of persecuted believers.

「金壇」(**τοῦ θυσιαστηρίου τοῦ χρυσοῦ**)：聲音來自金香壇，代表聖徒的禱告（參啟8:3-4）。"Commentary Critical and Explanatory on the Whole Bible (1871)" by Robert Jamieson 將此與殉道者在6:9-10的呼求相連：「殉道者從祭壇為他們的血呼求報仇，在第六印和第六號下達到高潮。」此處所釋放的審判，部分是對受逼迫信徒禱告的回應。

This is a profoundly comforting theological insight: the prayers of suffering believers are not ignored but stored up and ultimately answered in divine judgment. Fr. Chris Alar and Fr. Donald Calloway, within the Marian tradition, would emphasize the intercessory power of prayer in light of this passage—the prayers of the saints, both living and departed, participate in the unfolding of God's redemptive-judicial plan.

這是一個深具安慰的神學洞見：受苦信徒的禱告並非被忽視，而是被積存，最終在神聖審判中得到回應。Fr. Chris Alar 和 Fr. Donald Calloway 在聖母傳統中，會強調根據這段經文禱告的代求力量——聖徒的禱告，無論在世或已故的，都參與在神救贖—審判計劃的展開中。

The Four Bound Angels (τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους): The perfect passive participle δεδεμένους (*dedemenous*, "having been bound") indicates a prior,

continuing state of bondage. These are fallen angels—as Jamieson notes, the fact that they are "bound" proves they are evil beings, for holy angels are never described as bound. They are stationed "at" (ἐπί, *epi*) the Euphrates—the ancient boundary of Israel's promised land and the location of Babylon, the perpetual enemy of God's people.

「被綁的四位天使」(**τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους**)：完成式被動分詞 δεδεμένους(*dedemenous*,「已被綁」)表示一種先前的、持續的被捆綁狀態。這些是墮落天使——正如 Jamieson 所指出的，他們「被綁」的事實證明他們是邪惡的存有，因為聖潔的天使從不被描述為被綁的。他們駐守「在」(ἐπί, *epi*)幼發拉底河——以色列應許之地的古代邊界，以及巴比倫——神百姓的永恆仇敵——的所在地。

Dr. Michael S. Heiser's research on the cosmic geography of the ancient Near East illuminates this: the Euphrates marked the boundary between the realm of YHWH's people and the territory of hostile spiritual powers. In the "Deuteronomy 32 worldview," God allotted the nations to the *bene elohim* (sons of God) after Babel (Deut 32:8-9, per the Dead Sea Scrolls and LXX reading), and these divine beings rebelled. The four angels bound at the Euphrates may represent these rebellious territorial spirits, now released for judgment.

Dr. Michael S. Heiser 關於古近東宇宙地理的研究照亮了這一點：幼發拉底河標記了耶和華百姓的領域與敵對屬靈力量領地之間的邊界。在「申命記32章世界觀」中，神在巴別之後將列國分配給 *bene elohim*(神的眾子)(申32:8-9，按死海古卷和七十士譯本的讀法)，而這些神聖存有叛變了。被綁在幼發拉底河的四位天使可能代表這些叛逆的領土性靈體，現在為審判而被釋放。

The Definite Article (τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν): As the Jamieson-Fausset-Brown Commentary notes: "The Greek article (τήν), put once only before all the periods, implies that the hour in the day, and the day in the month, and the

month in the year, and the year itself, had been definitely fixed by God." This is not a sum of time but a specific, predetermined moment. God's sovereignty over history is absolute—every detail of judgment is planned to the exact hour.

「定冠詞」(**τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν**)：正如 "Commentary Critical and Explanatory on the Whole Bible (1871)" by Robert Jamieson 所指出的：「希臘文定冠詞(τήν)僅放在所有時段之前一次，暗示那日中的那時刻、那月中的那日、那年中的那月，以及那年本身，都已被神確定。」這不是時間的總和，而是一個特定的、預定的時刻。神對歷史的主權是絕對的——審判的每個細節都被計劃到確切的時辰。

唐崇榮牧師 (Pastor Stephen Tong) has consistently taught that God's sovereignty and human responsibility coexist without contradiction—a theme directly relevant here. The four angels are "prepared" (ἡτοιμασμένοι, *hētoimasmenoi*) by God for this exact moment, yet they act according to their evil nature. This perfect balance of divine sovereignty and creaturely agency is central to Reformed theology.

唐崇榮牧師一貫教導神的主權與人的責任並存而不矛盾——這是一個與此處直接相關的主題。四位天使為這確切的時刻被神「預備」(ἡτοιμασμένοι, *hētoimasmenoi*)，然而他們按照自己的邪惡本性行動。這種神聖主權與受造物能動性之間的完美平衡是改革宗神學的核心。

Two Hundred Million (δισμυριάδες μυριάδων): The Greek literally reads "two ten-thousands of ten-thousands" (2 × 10,000 × 10,000 = 200,000,000). The Syriac renders this as "two-ten thousand ten thousands," and the Ge'ez as "two thousand thousand thousands." MacArthur states: "These hosts are evidently, from their numbers and their appearance, not merely human hosts, but probably infernal, though constrained to work out God's will." Dr. Chuck Missler similarly compared this with Psalm 68:17 and Daniel 7:10, noting that the angelic/demonic realm operates in numbers beyond human comprehension.

「兩億」(**δισμυριάδες μυριάδων**)：希臘文字面讀作「兩萬的萬倍」(2 × 10,000 × 10,000 = 200,000,000)。敘利亞文將此譯為「二萬萬萬」，吉茲語為「二千千千」。MacArthur 說：「從其數量和外貌來看，這些軍隊顯然不僅僅是人類的軍隊，而很可能是地獄的，雖然被約束以完成神的旨意。」Dr. Chuck Missler 同樣將此與詩篇68:17和但以理書7:10相比較，指出天使/魔鬼界域以超出人類理解的數量運作。

Fire, Hyacinth, and Brimstone (πυρίνους καὶ ὑακινθίνους καὶ θειώδεις): The breastplates of the riders are described with three colors corresponding to the three plagues from the horses' mouths: fire (red), hyacinth/jacinth (dark blue/purple), and brimstone/sulfur (yellow). The Jamieson-Fausset-Brown Commentary explains: "The fiery color of the breastplates answering to the fire... of jacinth—literally, 'of hyacinth color,' the hyacinth of the ancients answering to our dark blue iris... brimstone—sulphur-colored."

「火、紫瑪瑙與硫磺」(**πυρίνους καὶ ὑακινθίνους καὶ θειώδεις**)：騎兵的護胸甲以三種顏色描述，對應從馬口中出來的三種災禍：火(紅色)、紫瑪瑙/風信子石(暗藍/紫色)和硫磺(黃色)。"Commentary Critical and Explanatory on the Whole Bible (1871)" by Robert Jamieson 解釋：「護胸甲的火色對應著火……紫瑪瑙——字面上是『風信子色』，古人的風信子對應我們的暗藍鳶尾花……硫磺——硫磺色。」

The Syriac Peshitta interestingly renders ὑακινθίνους as "Chalcedony" (ܟܠܟܕܢܝܐ, *kalkadnāyā*), a variant mineral term showing the Syriac translator's interpretive freedom with mineralogical vocabulary.

敘利亞文別西大譯本有趣地將 ὑακινθίνους 譯為「玉髓」(ܟܠܟܕܢܝܐ, *kalkadnāyā*)，一個變體礦物術語，顯示出敘利亞文翻譯者在礦物學詞彙上的詮釋自由。

John Lennox, the Oxford mathematician and Christian apologist, would note the precision of the numbers and proportions in this passage ("a third of mankind")—indicating that even catastrophic judgment is measured, not random. God's

judgments are mathematically precise, reflecting a rational God who governs by wisdom rather than arbitrary power.

John Lennox, 牛津數學家和基督教護教者, 會注意到這段經文中數字和比例的精確性（「人的三分之一」）——表明即使是災難性的審判也是有度量的, 而非隨機的。神的審判是數學般精確的, 反映出一位以智慧而非任意權力管治的理性之神。

VII. REVELATION 9:20–21 — HUMANITY'S REFUSAL TO REPENT | 人類拒絕悔改

A. Textual Presentation | 經文呈現

Koine Greek (NA28):

καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν· καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

Transliteration: *Kai hoi loipoi tōn anthrōpōn, hoi ouk apektanthēsan en tais plēgais tautais, oude metenōēsan ek tōn ergōn tōn cheirōn autōn, hina mē proskynēsousin ta daimonia kai ta eidōla ta chrysa kai ta argyra kai ta chalka kai ta lithina kai ta xylina, ha oute blepein dynantai oute akouein oute peripatein; kai ou metenōēsan ek tōn phonōn autōn oute ek tōn pharmakōn autōn oute ek tēs porneias autōn oute ek tōn klemmatōn autōn.*

Translation: "And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons and idols of gold and

silver and bronze and stone and wood, which can neither see nor hear nor walk; and they did not repent of their murders nor of their sorceries nor of their fornication nor of their thefts."

Syriac Peshitta (Translation): "And the rest of the children of men who were not killed by the scourges did not turn from the work of their hands to not worship Devils and idols of gold, of silver and of brass, and of wood and of stone, which do not see, neither hear, nor are able to walk. And they did not turn from their murders or from their witchcraft or from their fornication."

Ge'ez (Ethiopic):

ወኵሎሙ ካልአን ሰብእ እለ ኢተቀትሉ በእላ መቅሠፍት ኢተነስሑ እምግብረ እዲሆሙ ከመ ኢይስግዱ ለአጋንንት ወለጣዖታት ዘወርቅ ወዘብሩር ወዘነሐስ ወዘዕፅ ወዘእብን ዘኢይክሉ ርኢየ ወኢሰሚዐ ወኢሐዊረ። ወኢተነስሑ እምቅትለቶሙ ወኢእምጥንቈለቶሙ ወኢእምዝሙቶሙ ወኢእምስርቀቶሙ።

Transliteration: *Wa-kwəllomu kāl'ān sab' 'əla 'i-taqatlu ba-'əllā maqśaft, 'i-tanasḥu 'əm-gəbra 'ədīhomu, kama 'i-yəsgədu la-'agānənt wa-la-ṭā'otāt za-warq wa-za-bərur wa-za-naḥas wa-za-'əṣ wa-za-'əbn, za-'i-yəklu rə'əya wa-'i-samī'a wa-'i-ḥawīra. Wa-'i-tanasḥu 'əm-qətlatōmu wa-'i-'əm-ṭənqwəlatōmu wa-'i-'əm-zəmutōmu wa-'i-'əm-sərqatōmu.*

Translation: "And all the rest of men who were not killed by these plagues did not repent from the works of their hands, that they might not worship demons and idols of gold and silver and bronze and wood and stone, which cannot see nor hear nor walk. And they did not repent of their murders nor of their sorceries nor of their fornication nor of their thefts."

B. Exegetical Notes | 釋經註解

The Failure of Repentance (οὐδὲ μετενόησαν): The verb μετανοέω (*metanoeō*) means "to change one's mind," implying a complete reversal of thought and allegiance. The double repetition—"did not repent" (vv. 20, 21)—emphasizes the hardness of the human heart. As Jamieson notes: "Like Pharaoh hardening his heart against repentance notwithstanding the plagues."

「悔改的失敗」(**οὐδὲ μετενόησαν**):動詞 μετανοέω(*metanoeō*)意為「改變心意」,暗示思想和效忠的完全逆轉。雙重重複——「沒有悔改」(20、21節)——強調人心的剛硬。正如 Jamieson 所指出的:「像法老儘管遭受瘟疫仍硬著心拒絕悔改。」

This is perhaps the most theologically devastating observation in the chapter. Dr. Leighton Flowers, advocating for provisionist/non-Calvinist soteriology, would note that God provides sufficient revelation and motivation for repentance—the plagues themselves are warnings—yet human free will can persistently resist even the most dramatic divine interventions. Conversely, from the Reformed perspective of MacArthur and 唐崇榮牧師 (Pastor Stephen Tong), this demonstrates the total depravity of the unregenerate heart: apart from effectual grace, no amount of judgment will produce genuine repentance.

這也許是本章中神學上最具毀滅性的觀察。Dr. Leighton Flowers 倡導供應主義/非加爾文主義救恩論,會指出神提供了充分的啟示和悔改動機——瘟疫本身就是警告——然而人的自由意志可以持續抵擋即使是最戲劇性的神聖介入。相反地,從 MacArthur 和唐崇榮牧師的改革宗視角來看,這展示了未重生之心的全然敗壞:離了有效恩典,任何程度的審判都不會產生真正的悔改。

Cliffe Knechtle, the campus evangelist, engages this very dynamic in his open-air dialogues: people demand evidence before they will believe, yet Revelation 9 shows that even overwhelming supernatural evidence does not guarantee faith. The problem is not intellectual but moral—the will is enslaved to sin.

Cliffe Knechtle，校園佈道家，在他的露天對話中正是處理這個動態：人們要求證據然後才願意相信，然而啟示錄第九章顯示，即使壓倒性的超自然證據也不保證信仰。問題不是知識性的而是道德性的——意志被罪所奴役。

Nate Sala, in his apologetics ministry, makes a similar point: the "heart problem" precedes the "head problem." People do not reject God primarily for intellectual reasons but because of moral rebellion. Revelation 9:20-21 is the definitive biblical proof of this thesis.

Nate Sala 在其護教事工中提出類似的觀點：「心的問題」先於「頭腦的問題」。人拒絕神主要不是出於知識性的原因，而是因為道德上的悖逆。啟示錄9:20-21是這一論點的決定性聖經證明。

Charlie Kirk, in his cultural apologetics, would connect this passage to the modern phenomenon of willful blindness in a culture saturated with evidence of design and divine order yet persistently committed to materialism and moral relativism. The "works of their hands" (τῶν ἔργων τῶν χειρῶν αὐτῶν) that become objects of worship speak to any idolatrous system—including modern ideologies—that humans construct and then bow before.

Charlie Kirk 在其文化護教中，會將這段經文與現代現象聯繫起來：在一個充滿設計和神聖秩序之證據卻持續委身於唯物主義和道德相對主義的文化中的故意盲目。成為敬拜對象的「他們手中的工作」（τῶν ἔργων τῶν χειρῶν αὐτῶν）指向任何偶像崇拜的體系——包括現代意識形態——即人類所建構然後俯伏其前的。

Demons Behind Idols (τὰ δαιμόνια): The text explicitly connects idol worship with demon worship. As Paul states in 1 Corinthians 10:20, "The things which the Gentiles sacrifice they sacrifice to demons." This is not merely theological symbolism but ontological reality. MacArthur observes: "Theyve been worshiping the environment; now

they worship the demons." The progression from created-thing worship to explicit demon worship is the eschatological terminus of all idolatry.

「偶像背後的鬼魔」（**τὰ δαιμόνια**）：經文明確將偶像崇拜與鬼魔崇拜相連。正如保羅在哥林多前書10:20所述：「外邦人所獻的祭是獻給鬼魔的。」這不僅僅是神學象徵，而是本體論的實在。MacArthur 觀察到：「他們一直在崇拜環境；現在他們崇拜鬼魔。」從受造之物的崇拜到明確的鬼魔崇拜的進展，是一切偶像崇拜的末世論終點。

Sorceries (φαρμάκων, *pharmakōn*): This Greek word, from which we derive "pharmacy" and "pharmaceutical," refers to drug-related sorcery and witchcraft. The Jamieson-Fausset-Brown Commentary notes: "Sorceries—witchcrafts by means of drugs (so the Greek). One of the fruits of the unrenewed flesh: the sin of the heathen: about to be repeated by apostate Christians in the last days." The Syriac uses ܫܚܪܐ (*ḥaršē*, "witchcraft/sorcery"), and the Ge'ez uses ጥንቈላ (*ṭənqwəla*, "sorcery/magic").

「邪術」（**φαρμάκων, *pharmakōn***）：這個希臘詞，我們的「藥劑」和「製藥」由此衍生，指的是與毒品相關的巫術和法術。"Commentary Critical and Explanatory on the Whole Bible (1871)" by Robert Jamieson 指出：「邪術——藉著藥物的巫術（希臘文如此）。未更新之肉體的果子之一：異教的罪：將在末日被背道的基督徒重複。」敘利亞文使用 ܫܚܪܐ（*ḥaršē*，「巫術/法術」），吉茲語使用 ጥንቈላ（*ṭənqwəla*，「法術/魔法」）。

Robby Gallaty, in his discipleship-focused ministry, would note that the four sins listed in verse 21—murders (φόνων), sorceries (φαρμάκων), fornication (πορνείας), and thefts (κλεμμάτων)—correspond to violations of the second table of the Decalogue (6th, possibly 1st/2nd, 7th, and 8th commandments). This shows that end-times rebellion is not novel sin but intensified, unrepentant continuation of ancient human wickedness.

Robby Gallaty 在其以門徒訓練為核心的事工中，會注意到第21節列出的四種罪——兇殺（φόνων）、邪術（φαρμάκων）、淫亂（πορνείας）和偷竊（κλεμμάτων）——對應十誡第二塊法

版的違犯（第六、可能第一/第二、第七和第八條誡命）。這顯示末世的悖逆不是新的罪，而是古老人類邪惡的加劇、不悔改的延續。

Dave Armstrong, a Catholic apologist, would note the relevance of this passage to Catholic teaching on mortal sin and final impenitence. The Catechism of the Catholic Church teaches that persistent, unrepented mortal sin leads to eternal separation from God. Revelation 9:20-21 illustrates this principle in its most extreme form—supernatural revelation combined with catastrophic judgment, yet met with hardened impenitence.

Dave Armstrong，天主教護教者，會注意到這段經文對天主教關於大罪和最終不悔改教導的相關性。天主教教理教導，持續的、未悔改的大罪導致與神永恆的分離。啟示錄9:20-21以其最極端的形式說明了這一原則——超自然的啟示結合災難性的審判，卻遇到剛硬的不悔改。

Msgr. Stephen Rossetti and Fr. Vincent Lampert, both exorcists in the Catholic tradition, would note that the progression described here—from idolatry to demon worship to moral dissolution—mirrors the pattern they observe in cases of demonic oppression and possession. The refusal to repent opens doors that are progressively harder to close.

Msgr. Stephen Rossetti 和 Fr. Vincent Lampert，都是天主教傳統中的驅魔司鐸，會注意到此處描述的進展——從偶像崇拜到鬼魔崇拜到道德瓦解——反映了他們在魔鬼壓制和附身案例中所觀察到的模式。拒絕悔改打開了越來越難以關閉的門。

VIII. SYNTHETIC THEOLOGICAL REFLECTIONS | 綜合神學反思

A. The Sovereignty of God in Judgment | 神在審判中的主權

Throughout Revelation 9, the repeated use of the divine passive ("was given," ἐδόθη) demonstrates that God remains in ultimate control even when demonic forces are

unleashed. As 唐崇榮牧師 (Pastor Stephen Tong) teaches from his Reformed Evangelical convictions, God's sovereignty does not compete with creaturely freedom but encompasses it. The locusts are commanded (ἐρρέθη, "it was said to them"), limited in time (five months), restricted in target (those without the seal), and constrained from killing. Every detail of demonic activity requires divine permission.

在整個啟示錄第九章中，反覆使用的神聖被動語態（「被賜予」，ἐδόθη）表明即使當魔鬼力量被釋放時，神仍保持最終的掌控。正如唐崇榮牧師從其改革宗福音派信念所教導的，神的主權不與受造物的自由競爭，而是涵蓋它。蝗蟲被命令（ἐρρέθη，「被告知」），在時間上受限（五個月），在目標上受限（那些沒有印記的人），並被約束不能殺人。魔鬼活動的每一個細節都需要神聖的許可。

William Lane Craig's concept of divine middle knowledge (Molinism) provides one philosophical framework for understanding this: God knows what every free creature would do in any possible set of circumstances, and He actualizes the world in which His purposes are achieved through the free (yet foreknown) actions of all agents, including demonic ones.

William Lane Craig 的神聖中間知識（莫林主義）概念為理解此問題提供了一個哲學框架：神知道每個自由受造物在任何可能的環境組合中會做什麼，而祂實現了一個通過所有行為者——包括魔鬼的——自由（卻被預知的）行動來達成祂旨意的世界。

B. The Reality of the Demonic Realm | 魔鬼界域的真實性

Revelation 9 will not permit us to "demythologize" the demonic. As Dr. Michael S. Heiser argued throughout *The Unseen Realm*, the biblical authors inhabited a worldview in which spiritual beings were as real as physical ones—and they expected their readers to take this seriously. Fr. Carlos Martins, who works with relics and spiritual warfare in Catholic ministry, and Matt Mason (Lion of Fire Ministries), both emphasize that modern

Western dismissal of the demonic represents a departure from biblical and historical Christian theology, not an advance beyond it.

啟示錄第九章不允許我們「去神話化」魔鬼。正如 Dr. Michael S. Heiser 在《未見之界》中一貫論證的，聖經作者生活在一個屬靈存有與物質存有同樣真實的世界觀中——他們期望讀者認真對待這一點。Fr. Carlos Martins 在天主教事工中從事聖髑和屬靈爭戰的工作，以及 Matt Mason (Lion of Fire Ministries)，都強調現代西方對魔鬼的否認代表著對聖經和歷史基督教神學的偏離，而非超越。

Daniel Maritz (DLM Christian Lifestyle) and Arlen Khachatourians, in their teaching ministries, would similarly emphasize the practical implications: believers must be spiritually alert and equipped with the full armor of God (Ephesians 6:10-18), for the forces described in Revelation 9—though their full release is eschatological—are operative in principle even now.

Daniel Maritz (DLM Christian Lifestyle) 和 Arlen Khachatourians 在其教導事工中，會同樣強調實際意涵：信徒必須在靈裡警醒，並裝備神的全副軍裝（以弗所書6:10-18），因為啟示錄第九章所描述的力量——雖然它們的完全釋放是末世性的——在原則上即使在現在也在運作。

C. The Hardness of the Human Heart | 人心的剛硬

The chapter's climactic revelation—that even such extraordinary judgments fail to produce repentance—constitutes one of Scripture's most powerful testimonies to the doctrine of total depravity. As Spurgeon preached regarding Revelation 16:9 (a parallel passage): judgment alone never converts anyone; only sovereign grace can soften the hardened heart.

本章高潮性的啟示——即使如此非凡的審判也無法產生悔改——構成了聖經對全然敗壞教義最有力的見證之一。正如 Spurgeon 在啟示錄16:9（一個平行經文）所講道的：單獨的審判永遠不能使任何人歸正；唯有主權恩典才能軟化剛硬的心。

Ray Comfort would see here the ultimate vindication of his "Way of the Master" evangelistic approach: the law (represented by divine judgment) exposes sin but cannot save; only the gospel of grace in Christ offers true deliverance. Revelation 9 is the law at its most extreme, yet it produces only despair, not faith.

Ray Comfort 會在此看到其「大師之道」佈道方式的最終辯護：律法（由神聖審判所代表）揭露罪但不能拯救；唯有基督裡恩典的福音提供真正的釋放。啟示錄第九章是律法在其最極端的形式，然而它只產生絕望，而非信仰。

Jeffery Poor, Kenny Burchard, and G.C. Lewis Sr., in their respective ministries of biblical exposition, would all note that this passage calls believers to urgency in evangelism. If such overwhelming supernatural evidence cannot produce repentance apart from grace, how much more must we depend upon the Holy Spirit in our witness and proclaim the gospel while it is still "today" (Hebrews 3:7-15)?

Jeffery Poor、Kenny Burchard 和 G.C. Lewis Sr. 在其各自的聖經闡述事工中，都會注意到這段經文呼召信徒在傳福音上有緊迫感。如果如此壓倒性的超自然證據離了恩典都不能產生悔改，我們在見證中豈不更必須依靠聖靈，在仍是「今日」（希伯來書3:7-15）的時候傳揚福音嗎？

D. Christological Hope | 基督論的盼望

Despite the horror of Revelation 9, the chapter must be read within the larger Christological framework of the Apocalypse. Christ holds the keys (1:18). Christ opens the seals. Christ's sovereignty ensures that judgment serves redemptive purposes. N.T. Wright reminds us that "Revelation offers one of the clearest and sharpest visions of God's ultimate purpose for the whole creation"—a purpose that moves through judgment toward new creation.

儘管啟示錄第九章的恐怖，本章必須在啟示錄更大的基督論框架中被閱讀。基督持有鑰匙（1:18）。基督打開印。基督的主權確保審判服務於救贖目的。N.T. Wright 提醒我們「啟示錄

提供了對神為整個受造界的終極旨意最清晰、最鮮明的異象之一」——一個通過審判走向新創造的旨意。

Fr. Leo Patalinghug (The Father Leo Show) would emphasize how this eschatological vision ought to fuel present-day hope and holiness: knowledge of the end shapes how we live now. Jessica Murray (Craft to Christ), Fr. Dan Reehil, and Rikhard Hartikainen, each in their own contexts, would affirm that the terrifying imagery of Revelation 9 is ultimately meant to drive us toward Christ—the only refuge from the coming storm.

Fr. Leo Patalinghug (The Father Leo Show) 會強調這末世論的異象應當如何燃起當下的盼望和聖潔：對終末的認知塑造我們現在的生活方式。Jessica Murray (Craft to Christ)、Fr. Dan Reehil 和 Rikhard Hartikainen，各自在其處境中，都會肯定啟示錄第九章令人畏懼的意象最終是要驅使我們走向基督——唯一躲避將臨風暴的避難所。

Mark Batush, Dr. Thomas Madden (whose historical expertise on the Crusades and medieval Christendom provides context for how Revelation has been interpreted through the ages), and Fr. Daniel Seo would all contribute the insight that Revelation 9 has been read differently in every era of church history—sometimes as fulfilled prophecy (the Islamic invasions, the Turkish conquests), sometimes as ongoing spiritual reality, and sometimes as strictly future events. This plurality of readings reminds us of the text's depth.

Mark Batush、Dr. Thomas Madden（其關於十字軍東征和中世紀基督教世界的歷史專長提供了啟示錄如何在各時代被詮釋的背景），以及 Fr. Daniel Seo 都會貢獻這樣的洞見：啟示錄第九章在教會歷史的每個時代都被不同地解讀——有時作為已應驗的預言（伊斯蘭入侵、土耳其征服），有時作為持續的靈性實在，有時作為嚴格的未來事件。這種多元性的解讀提醒我們經文的深度。

Bro Dr Prem, from an Asian Christian perspective, brings the insight that in contexts where demonic spirits, idol worship, and sorcery are not abstract theological categories

but lived daily realities, Revelation 9 reads with immediate, visceral force. The text's descriptions of demon worship, φάρμακα (sorcery through drugs and spells), and idolatry speak directly to millions of believers in the Global South who live in animistic or polytheistic cultural environments.

Bro Dr Prem 從亞洲基督徒的視角帶來洞見：在魔鬼、偶像崇拜和巫術不是抽象神學範疇而是每日生活現實的處境中，啟示錄第九章以直接的、發自肺腑的力量被閱讀。經文對鬼魔崇拜、φάρμακα（通過藥物和咒語的巫術）和偶像崇拜的描述，直接向生活在泛靈論或多神教文化環境中的全球南方數百萬信徒說話。

IX. CONCLUSION | 結論

Revelation chapter 9 stands as a sobering monument to three theological realities: the sovereignty of God over all spiritual powers, the terrifying reality of the demonic realm, and the intractable hardness of the unrepentant human heart. Across the three ancient textual traditions examined—Greek, Syriac, and Ge'ez—the essential message remains consistent, even as each tradition brings its own linguistic and cultural coloring to the text.

啟示錄第九章作為三個神學實在的莊嚴紀念碑矗立：神對所有屬靈力量的主權、魔鬼界域令人畏懼的真實性，以及不悔改之人心頑梗不化的剛硬。在所考察的三個古代文本傳統——希臘文、敘利亞文和吉茲語——中，核心信息保持一致，即使每個傳統為經文帶來其自身的語言和文化色彩。

The exegetical consensus across the diverse scholars cited—from Reformed (MacArthur, Spurgeon, 唐崇榮牧師), to Catholic (Bishop Robert Barron, Dr. John Bergsma, Dr. Karlo Broussard, Fr. Chad Ripperger), to charismatic (Derek Prince, Vlad Savchuk, David Diga Hernandez), to academic (Dr. Michael S. Heiser, Dr. Craig Keener, N.T. Wright, Dr. Chuck Missler, Dr. Douglas Hamp), to apologetic (William Lane Craig,

Alvin Plantinga, John Lennox, Ray Comfort, Cliffe Knechtle, Nate Sala)—converges on certain non-negotiable truths: evil is real, judgment is coming, God is sovereign, and the only refuge is in Christ.

在所引用的多元學者中——從改革宗（MacArthur、Spurgeon、唐崇榮牧師），到天主教（Bishop Robert Barron、Dr. John Bergsma、Dr. Karlo Broussard、Fr. Chad Ripperger），到靈恩派（Derek Prince、Vlad Savchuk、David Diga Hernandez），到學術界（Dr. Michael S. Heiser、Dr. Craig Keener、N.T. Wright、Dr. Chuck Missler、Dr. Douglas Hamp），到護教學（William Lane Craig、Alvin Plantinga、John Lennox、Ray Comfort、Cliffe Knechtle、Nate Sala）——釋經共識匯聚於某些不可妥協的真理：邪惡是真實的，審判正在來臨，神是掌權的，唯一的避難所在基督裡。

The call of this text echoes across the ages: "Today, if you hear His voice, do not harden your hearts" (Hebrews 3:7-8). The tragedy of Revelation 9:20-21 need not be our destiny. Through repentance and faith in Christ—who alone holds the keys of death and Hades—even those under the shadow of judgment may find mercy.

這段經文的呼召跨越時代迴響：「你們今日若聽祂的話，就不可硬著心」（希伯來書3:7-8）。啟示錄9:20-21的悲劇不必是我們的命運。透過悔改和對基督的信靠——唯有祂持有死亡和陰間的鑰匙——即使在審判的陰影下的人也可以找到憐憫。

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Soli Deo Gloria | 惟獨榮耀歸於神